

# THE CATHOLIC FAMILY MONTHLY

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Volume XXXIV

JUNE, 1939

\$1.00 the Year

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OUR SUNDAY VISITOR PRESS

HUNTINGTON, INDIANA

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## NATIONAL CATHOLIC CONFERENCE ON FAMILY LIFE

1312 Massachusetts Avenue, N. W.

Washington, D. C.

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Following the recent annual meeting of the Catholic Conference on Family Life, held at Washington in conjunction with the School of Social Science of the Catholic University of America, the following officers were elected:

Henry C. Schumacher, of Cleveland, president; Mary L. Callahan, of St. Mary-of-the-Woods, vice-president; Sister Mildred Knoebber, of Atchison, Kansas, executive secretary; Mrs. Hugh E. Wall, of Silver Spring, Maryland, recording secretary; and Mary Costelloe, of Washington, D. C., treasurer.

In a revision of the constitution of the Conference provision was made for a board of directors of 24 members, instead of nine vice-presidents as formerly. The term, "National," was also inserted into the title, the organization's name now reading the National Catholic Conference on Family Life.





# AMERICAN YOUTHS DON'T WANT To Go To WAR

*(Following is an address delivered by the Very Rev. Monsignor Edward A. Freking at a Catholic Youth Rally in Washington. Monsignor Freking is National Secretary of the Catholic Students' Mission Crusade.)*

The thought of peace is uppermost in the minds of people everywhere. But while the people cry for peace, the rulers of the nations are making every preparation for war. There is a propaganda sweeping the world to war. So truly diabolical and subtle is this propaganda that never has its like been witnessed before. It is promoted by various occult forces which, for a long time, have been working for the overthrow of Christianity. These forces would plunge the world into war in order to attain their purposes.

## *All Dead Soldiers Unknown*

Smart newspaper cartoonists are drawing glamorous pictures of you young people these days. With sword in hand young American manhood is pictured standing on a hill with face towards the rising sun, whence Liberty and Democracy ride forth on a cloud. But against you marches the war-god Mars, wearing a German army uniform and helmet and making ready to blast Liberty and Democracy from their sun-tinted cloud with a long-range gun.

If war does come, the same smart cartoonists will decorate emotional editorials with pictures of soldiers' mothers hanging gold stars in their living-room windows. And the gold stars will be for you, my dear young

men, for you will be dead. You will be the unknown soldiers of those days.

All dead soldiers are unknown. If not unknown, at least unremembered. For how else can it be, that twenty-one years after the bloodiest and cruelest war in history, Americans are once again being made war-minded? How can it be that war propaganda is unleashed while government hospitals throughout the land are still tending the maimed bodies of soldiers wounded in the last war, while sanatoriums are still tending the pitiful, mindless men, who are the shell-shocked victims of the war which was fought twenty-one years ago, to save the world for democracy? War is not a great adventure. It is not a sport to thrill you. War means suffering and death. War is hell.

## *Americans Do Not Want War*

I insist that it is not the rank and file of men who want war, either here in the United States or in any other country, but that the fomenters of strife are hidden forces guided by foreign influences, whose ultimate objective is the overthrow, not merely of this government or of that, but of all Christianity and of all that we cherish today as Christian civilization.

We Americans, who are a nation



composed of elements drawn from every land under heaven, should be the last to savor strife among the nations. Because of our very origin we should be for peace. But it ill behooves us to preach peace to the rest of the world while the causes of discontent are allowed to flourish upon our own soul. There are abuses existing in our economic system which cry out seriously for correction. If peace is the tranquility of order, then let us settle our own problems before we attempt to set the rest of the world in order.

Peace is the most beautiful gift of God and the most desirable possession. But true peace is the offspring of justice and charity. Nothing was so often and so carefully impressed upon His disciples by Jesus Christ as the precept of mutual charity. The solemn command of our Lord is: "I say to you, love your enemies; do good to them that hate you; pray for them that persecute and calumniate you; that you may be the children of your Father Who is in Heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust" (Matt. 5, 44-45).

#### *Interior Peace Needed*

It is folly to expect that a real and durable peace can reign between men and among nations as long as they give their first attention to the acquisition of material and worldly goods. It is folly, too, to think that a true exterior peace can exist when there is no interior peace, when the spirit of peace does not pervade the souls of men,—their minds and their hearts. It is impossible for peace to

endure between peoples when hatred and envy instead of mutual desire for good prevail, when distrust and suspicion replace brotherly confidence, when competition and strife supercede good understanding and co-operation, when ambition for domination and preponderance destroys respect of human rights.

Greed and injustice are the besetting sins of the world. Because for generations the so-called men of learning have been trying to rule God out of the world, the atmosphere of our universities has become infected with atheistic philosophy, which has spread to the colleges and high schools. The result is a rising generation which has no standards of morality to guide it and whose members have become, in great numbers, easy victims of the radicalism of our day. If irreligion is to be preached, if God is to be taken out of the hearts of youth, if objective standards of morality are to be rejected—as we find all these things being done by modern educators,—then there will continue to be laid the most perfect groundwork for the growth of radicalism.

#### *Rights Of Men Overthrown*

For with acceptance of atheism, and with the rejection of a code of morals, the fundamental rights of man are overthrown. And when the rights of man are denied, we face either godless anarchy or the equally godless totalitarian state. For, if there is no God and no standard of right and wrong, there is no reason why the rulers of the State may not curb and destroy all of the liberties which we now cherish,—freedom of



speech, freedom of religion, freedom of assembly, freedom even of life.

If we continue to ignore religion in our schools, democracy will vanish. Christian democracy is an attempt to put into practice the Ten Commandments and to make them the foundation of the social, political and economic life of the nation. But if we reject the Ten Commandments, we destroy the very foundation stones of our democracy.

Tomorrow, May Day, speakers waving the banner of the hammer and sickle, and saluted by crowds with clenched fists, will proclaim to American citizens and especially to American youth that atheistic Communism is the same as democracy. This is a lie.

#### *No Place Here For Reds*

There is no place in the American plan of life for international Communism, fostered by an invisible world force. Communism is even dying out in the great Soviet fatherland, for the government of Russia is not Communist, but Fascist,—a government of Red, atheistic Fascism. The Communism of Lenin and Trotsky is dead. We want, in America, neither that dead corpse nor any other ism of European importation, be it the Nazism of Germany or the Fascism of Italy.

But this opposition to the false political philosophies of other lands does not imply that we should adopt a Messianic complex and set forth on a campaign, as heaven-sent messengers, to cure all the ills of the world, even to the extent of going to war in order to correct them. Let us rather

turn our attention to our own problems and make an accounting of our own democracy. There are abuses existing in our social, political and economic life so grave that it will require the best minds of our people and all of the resources of our nation to preserve our present institutions of democracy and make them continue to operate.

#### *Trying To Start War*

Much of the talk about going to war to save democracy is a mere lip service to the cause of peace, while attempts are actually being made to maneuver our government into a commitment of war on the side of other so-called democracies. This shouting for the defense of democracy in foreign lands does not ring true while millions of our own people are unemployed and millions more live in conditions which are little better than economic slavery. We are disguising our domestic problems while pretending to be mediators of justice in other parts of the world. As Americans we want, above all, to cherish and defend democracy. But as Americans we also want peace, we want no entangling alliances with foreign powers, we want no commitments to involve us in a possible future war, we want no neutrality laws which belie the meaning of the word "neutral."

My dear Crusaders, do not become victims of the war mongers. Don't let them deceive you with pictures of heroic sacrifices of blood and life on foreign soils to defend democracy. Rather, work to preserve democracy here at home; work to preserve relig-



ion. Proclaim your belief in a personal God and your adherence to the objective code of morals, God-given, which is the true basis of democracy.

### *Be Conscientious Objectors*

Now is the time to form your consciences on the question of peace and war. Decide now that you will defend these shores of ours from the Atlantic to the Pacific, but that you will be conscientious objectors against fighting on foreign soils. Judging from present circumstances, we can foresee no war in which it would be just for our nation to engage. Let your voices be heard now in the halls of Congress. Don't wait until war hysteria sweeps the country, for then it will be too late to make your objections known. When war has once been declared, your voices raised for peace will cry in vain. Act now that you may not regret later.

Remember that, as Pope Pius XII pointed out in his Easter message to the world, "Justice must be at the bottom of all considerations of peace." Let fomentors of war in our times prove that justice is on their side. As Americans we can rightfully demand of our leaders that the justice of our participation in any war at any time be proved. We may not and will not presume that we are in the right and that justice is on our side.

### *Hear Holy Father's Appeal*

Our Holy Father, Pope Pius XII, has asked us to pray for peace. While others, on the morrow, wave the flag of revolution and preach the gospel of hate, let us raise our voices

in supplication that the Prince of Peace may give to these United States and the world that tranquility of order in which Christianity can flower and reach its full stature, remembering this solemn command of the Lord Christ: "I say to you, love your enemies; do good to them that hate you; pray for them that persecute and calumniate you; that you may be the children of your Father Who is in Heaven."

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### ENEMIES FROM WITHIN

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Democracies of the world speak much today of enemies from without. Strangely enough, they say little or nothing of enemies from within. Yet there are such enemies, and very real ones indeed. There are at work within the body social forces of family decay which, unless checked, will bring certain destruction. More than other nations today, are the democracies of the world using science to strike at the well-springs of life, to stifle them, to choke them off. They have interpreted democracy as implying the right to self-extinction, the right to national or racial suicide. And much more rapidly than they seem aware are they carrying out that presumed right. More rapidly than any peoples of the past are they deliberately destroying themselves. May they beware before it is too late—if it is not already too late—that certain punishment will be visited upon those who trifle with the laws of nature and of nature's God.—*Rev. Edgar Schmiedeler, O. S. B.*



# THREE MINUTES' REFLECTION

## REGARDING THE PRIEST

### His Dignity

Holy Orders is a Sacrament which makes those who receive it share in Christ's priesthood, and confers on them the power and the grace worthily to fulfill their sacred duties. The dignity of the priesthood is derived chiefly from its relation to the Holy Eucharist. In his sublimest privilege, the priest has power over the real body of Christ exercised in consecrating, offering and administering the Blessed Sacrament of the Altar. By the authority of his priestly office, he has jurisdiction over the mystical body of Christ, the faithful, which he operates through teaching and ruling the flock of Christ. By his sacerdotal mission, he offers sacrifice, administers the sacraments, teaches the faithful and guides them in the ways leading to eternal life. Once ordained, these powers remain efficacious for life. Once a priest he is a priest forever according to the order of Melchisedech. No matter what kind of a man he is otherwise, a consecrated minister of God through his office has a sacred character about him which must be duly regarded.

### Our Regard

The reason that we owe respect to the priest is because of that for which he stands. He has received a character from on high sacred before heaven and earth. Through his priesthood, he continues the work of Christ through Christ's power and he is a mediator between God and man. To God he offers the things of the people and to the people he offers the things of God.

In my attitude toward the priest I should banish from my mind the particular personality of the priest or his lack of it. I always must remember to consider him as God's representative in the things that pertain to the altar. There must be times when I will be prone to dislike his way of doing things. I may even be faced with the temptation to dislike him, but where the altar is concerned, I must remember to accord him the respect due to his character of office. Surely through motives of faith, I can understand why I should have regard for the wonderful arrangement of God whereby He gave such power to men specially chosen to carry on Christ's work.

### Our Part

Our respect for the priesthood should spell itself in loyal service to the priests of God in any way we can be of service to them. Obviously this means mostly toward those priests who have the immediate care of our souls. Too often we are apt to construe this ability to help them as being merely of a financial nature. The help that is most desirable is that of cooperation in their efforts in our behalf by means of a personal and a group response. The loyalty we offer should be characterized by zeal enkindled by a love for all for which the sacerdotal state stands.

Here we might ask the question of ourselves, have I ever considered myself called to be a priest? In finding the solution of the query I should have recourse to prayer and to seeking advice, chiefly from my confessor. I may ask myself some questions. Do I feel that I want to be a priest? Some things about that vocation may make me hesitate, but on the whole, do I want it? Have I the proper mental and moral qualifications; have I the capacity for the work entailed; am I in good health? Supposing I do want to be a priest and have the capability, then I can take steps toward realizing my goal. If I decide the priesthood is not for me, then let me resolve upon doing the will of God in the vocation He has planned for me.—Catholic University Bulletin.



# THE SACRED HEART: WHY HONOR IT?

*By the Rev. John A. O'Brien, Ph. D.*

The devotion to the Sacred Heart of Jesus is one of the distinguished characteristics of the Catholic religion. It is universal throughout the Catholic world, but is found in no other faith. The story of its origin and growth shows the living character of Catholic worship, which enables mankind in every age to manifest in ways that appeal most deeply to the human heart, their love and reverence for their divine Redeemer, Jesus Christ. Let us first glance at the true nature of this devotion and then review the historical incidents responsible for its propagation.

## *Its True Meaning*

Is it true that this devotion focuses attention upon the heart as a mere physiological organ of our Lord's body, as some non-Catholics imagine? Not at all. "Devotion to the Heart of Jesus alone, as to a noble part of His Divine Body," as Father Jean Bainvel, Professor at the Institut Catholique in Paris points out, "would not be devotion to the Sacred Heart as understood and approved by the Catholic Church." As a matter of fact, this devotion is but a special form of devotion to Jesus, especially to His love for mankind, of which His Heart is the symbol.

In language, sculpture and painting the heart is used as a symbol of love and affection. It is appropriate,

therefore, that in speaking of the all embracing love of Christ, a love that prompted Him to lay down His life on Calvary's Cross, we should speak of His merciful and loving Heart. Whether or not the heart be the true physiological seat of love has nothing to do with the legitimacy of the Church's use of the heart as the symbol of that emotion. The sanction for such practice is derived not from the researches of physiologists but from current usage and social convention.

## *Powerful Means*

Devotion to the Sacred Heart embraces, therefore, the whole character and personality of Christ, the Son of the eternal God. His bleeding Heart is the emblem of a love that suffered for us even unto death. Father Bainvel gives the following clear and admirable statement of the object of this devotion: "Jesus, the living apparition of the goodness of God and of His paternal love, Jesus infinitely loving and amiable, studied in the principal manifestations of His love, is the object of the devotion to the Sacred Heart, as indeed He is the object of the Christian religion." From the above explanation, then is it not abundantly clear that no person who really believes in Jesus Christ as the God incarnate who died for the redemption of mankind upon Calvary's gibbet can object to the



reasonableness or the propriety of the devotion to the Sacred Heart of Jesus?

The simple fact is that this devotion has been a powerful means of deepening and intensifying the love of the faithful for Almighty God as well as for His divine Son, our Saviour. It has caused the fountains of human love to rise so high as to flow over beyond the immediate object of its affection, to the love of the Triune God and the love of all His children. It has served to quicken in man the love that pours itself out in sacrificial devotion and unselfish service for humanity. It has engendered the love spoken of by St. John, when he said: "My little children, let us not love in word or in tongue, but in deed and in truth."

From the time of St. John and St. Paul, both of whom placed such marked emphasis on Christ's redeeming love, there has always been in the Church something like devotion to the love of God, Who so loved the world as to give it His only-begotten Son, and to the love of Jesus, Who gave His life for our salvation. Strictly speaking, however, this is not devotion to the Sacred Heart, since it pays no homage to the Heart of Christ as the symbol of His love for us. Indeed, there is no historical evidence of any special devotion to the Sacred Heart during the first ten centuries. It is only in the eleventh and twelfth centuries that we discover the first unmistakable indications of such a devotion. Through the wound in the side of Christ, which

had long been a subject of meditation for devout souls, the wounded Heart was gradually reached. The wound in the Heart came to symbolize the wound of love.

### *Origin of Devotion*

It seems probable that devotion to the Sacred Heart first arose in Benedictine or Cistercian monasteries, though it is impossible to name its first votaries. The vision of St. Gertrude on the feast of St. John the Evangelist gave added momentum to its spread in the latter half of the thirteenth century. Permitted to rest her head near the wound in the Saviour's side, she heard the throbbing of the divine Heart. She asked St. John, the beloved disciple of our Lord, if at the Last Supper when he, too, was permitted to lean his head on the Master's bosom, he had felt these pulsations, and why he had never mentioned this fact. St. John answered that this revelation had been reserved for later centuries when the world, having grown cold, would have greater need for it to rekindle its love. (*Revelationes Gertrudianae*, ed. Poitiers and Paris, 1877.)

From the thirteenth to the sixteenth century the devotion was practised by many devout souls, especially in the different religious congregations. The devotion to the Five Wounds, in which the wound in the Heart figured most prominently, served indirectly to help propagate the separate devotion to the Sacred Heart. It was reserved, however, for St. John Eudes (1601-1680) to make the devotion which had been hitherto an



individual or at least a private one, a public one and to honor it with an Office and to establish a feast for it. On August 21, 1670, the first feast of the Sacred Heart was celebrated with great solemnity and rejoicing at the Grand Seminary of Rennes in France. The time was now ripe for the spreading of this devotion throughout the whole of Christendom.

Who was to be the agent that would be chosen by the Most High for this special mission? "The foolish things of the world hath God chosen that He might confound the wise; and the weak things of the world hath God chosen that He might confound the strong." 1 Cor. 1:27 Just as Christ chose the lowly and untutored fishermen as the human instruments for the world-wide spread of His religion, so here also He selected one of the lowliest and most obscure of His spiritual children. As in the thirteenth century Almighty God chose a humble and obscure nun in a convent at Liege, named Juliana, to be the means of inaugurating the celebration of the feast of Corpus Christi, rather than the saintly Louis IX, king of France, or the prince of theologians, St. Thomas Aquinas, so for the institution and propagation of the devotion to the Heart of Jesus, He did not select the holy Doctor of the Church, St. Francis de Sales, but the poorest and humblest of His spiritual daughters in the Order of the Visitation, Margaret Mary Alacoque, in the Convent at Paray-le-Monial in France.

### *An Obscure Nun*

It does not appear that this devout religious had known of this devotion prior to the revelations, or at least that she had paid any special attention to it. On the feast of St. John, Christ allowed Margaret Mary to rest her head close to His heart, just as He had previously permitted St. Gertrude, and revealed to her that she was to make known to the world the wonders of His love in the devotion of the Sacred Heart. Of the many apparitions with which she was favored, that which is known as the "great apparition" occurred on June 16, 1675, during the Octave of Corpus Christi.

While Margaret was kneeling in prayer before the altar, Christ appeared to her and pointing to His heart, said: "Behold this heart which has so loved men that it has spared nothing to testify its love for them, even to the exhausting and consuming of itself for their sake. But in return for this I receive nothing from the generality of mankind but ingratitude through the contempt, irreverences, sacrileges and coldness with which I am treated in this Sacrament of love." He commissioned Margaret to spread the devotion to the Sacred Heart, to encourage the faithful to receive Holy Communion in reparation for the offenses and indifference of men, and to offer themselves in consecration to His Sacred Heart.

The news of these apparitions and revelations served to stimulate the diffusion of this devotion especially



throughout France. Nevertheless it met with considerable opposition from the Jansenists, from some ecclesiastics, and for a time from the Austrian government. The Holy See was repeatedly entreated to place upon the devotion special marks of its approval. But Rome held aloof. In 1697 the nuns of the Visitation and ex-Queen Mary of England petitioned Innocent XII to establish a special Office and Mass in honor of the Heart of Jesus. The Holy See, however, apparently fearful that the devotion might lead to abuses, and that the use of the heart as the symbol of Christ's redeeming love might be over done, declined. In 1707 Clement XI likewise rejected a similar petition.

#### *Rome Moves Slowly*

Some twenty years later during the pontificate of Benedict XIII, the request was again urged from various sources throughout the Christian world. The Holy Father submitted the matter for examination to the Congregation of Rites. After lengthy investigation the Congregation expressed itself adversely to the petition. Meanwhile the devotion had continued to spread, proving its wholesome character and keeping free from the exaggerations and superstitions with which well-meaning but indiscreet souls are sometimes apt to embarrass new expressions of piety. It was not until repeated appeals were made during the reign of Clement XIII that the matter was again submitted for further examination to the Congregation of Rites.

By this time all difficulties and

scruples had been cleared away and the request was finally granted in 1765. This was, however, only for individual churches and only upon special application being made for the privilege. It was not until 1856 that Pius IX, yielding to petitions from all parts of Christendom, extended the feast to the universal Church under the rite of double major. This was almost two centuries after the apparitions to Margaret in her convent at Paray-le-Monial.

From this review of the origin and development of this devotion, two facts stand out prominently. First is the marked conservatism and cautious reserve, almost bordering on suspicion, with which the Church, acting through the Holy See, regarded the new devotion. The second is the fact that in her prolonged examination of the devotion, the revelations of Blessed Margaret were of no weight, having been almost entirely disregarded.

#### *Her Chief Concern*

The Church's fundamental concern was to see that the new devotion fitted harmoniously, without strain or disproportion, into her constant practice of the worship of God and of His divine Son, our Saviour, in accordance with the teachings of Christ and His Apostles. Once it was made unmistakably clear that the new devotion dovetailed perfectly with her traditional teaching, and was conducive to the honor of God and to the quickening of the spiritual life of her children, with no dangers of exaggeration or overemphasis,

she crowned it with her official approval as suitable for use in the universal Church. Consequently it is incorrect to say that this devotion rests upon the revelations vouchsafed to a private individual, which may perhaps be illusory and deceptive. It is true that the revelations of Blessed Margaret stimulated the spread of the devotion among the faithful, but it was not in virtue of these, but of its congruence with her traditional teaching, that the official sanction of the Church was conferred upon it.

As a matter of fact, it was only after she had sanctioned the devotion that she subjected the revelations of Blessed Margaret to official scrutiny and after the most careful investigation pronounced them authentic. Her infallibility of course is not involved in this decision of her commission, but will command the respect of every person, Catholic and non-Catholic alike, who knows with what extreme caution the Church proceeds in matters of this character. Hence, even if one were to admit, what is indeed most improbable, that the revelations of Blessed Margaret were mere figments of the imagination, the devotion to the Sacred Heart would lose nothing of its interior truth or spiritual beauty, because it rests ultimately upon the unshakable foundation of the truth of the divinity of our Lord and Saviour, Jesus Christ.

The recent action of the Church in canonizing Blessed Margaret Mary, thus listing her among the saints in Heaven, places the stamp of her further approval upon the devotion, of

which she was the chief advocate. To-day the devotion is practised throughout the universal Church. There is scarcely a parish Church in the world in which one cannot find a statue, a picture, an emblem of some sort, of the Sacred Heart. Scarcely a Church from the frozen snows of Alaska to the burning sands of Egypt in which prayers are not said or hymns sung in honor of the Sacred Heart.

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#### STERILIZATION NO PANACEA

Catholics have no reason whatsoever to fear the impudent sallies of eugenists riding a high horse. The author of "Tadpoles and God," Laurence Oliver, points in his book to the exposure by the British Medical Association of the doctrinaire folly of which they are guilty. The distinguished medical body plainly demonstrated that the sterilization of mental defectives would make no appreciable difference to the incidence of mental deficiency. For the majority of lunatics are bred not by lunatics but by the sane and apparently normal. We talk a great deal about heredity, but in actual fact it is a mystery we cannot elucidate. When science has discovered the means for detecting the Mendelian carrier of genius or idiocy, it will be time to think of putting ourselves into the hands of irresponsible eugenists. Meanwhile we should do better to inquire why mental disorders are so rapidly increasing among civilized people, and why suicide is becoming such a common occurrence.—*Official Bulletin, National Catholic Women's Union.*



# WHAT CATHOLIC GIRLS THINK REGARDING MARRIAGE

*By Sister Mildred Knoebber, O. S. B.*

The task before us in the discussion of the subject—what our Catholic girls are thinking about marriage—which forms the basis of this paper, finds its incentive and its justification in its purpose to know facts more thoroughly. In our endeavor to analyze the thoughts and attitudes of our girls we cannot proceed to interpretation until we are in possession of a basis of facts and data in their wider and deeper significance.

In placing before our minds an aggregation of young, beautiful and enthusiastic American life such as we find in the magnificent group that we know our Catholic girls to be, we are immediately reminded of the great task entrusted by Providence to women; and we are eager that their entrance into their God-given work be made by the girls as joyously and courageously as possible.

Being persuaded too that the analysis before us represents the possible trends of many individual human lives, occupying places in the world that offer possibility for wielding the most potent influence for good or evil in the life of the next generation, we cannot lose sight of the fact that no period of life offers so definite a problem for our girls, with such indefinite solutions, as does the period just preceding her entrance into her life work. Especially is this

true when the lifework of the girl is marriage.

Woman is indeed the most subtle and binding influence in human life. She can give to human affairs both dignity and significance. Girls need to understand their integral part in human progress. They should be honestly and sincerely aware that they are human beings with a definite task of enlarging their own lives and the lives of those about them.

There is no reason why girls should be idle, miserable, selfish or anti-social. There are rich lives for them to work out and endless needs for them to meet. Society depends upon them for many things. They have it in their power either to build or to wreck not only single lives, but whole nations. The great Cardinal Logue once said, "A nation is what its women make its men". If this be true, then most assuredly it would be well for our girls to take thought in such a way as to fit themselves for the great work ahead.

Now the great task entrusted by Providence to women is one that is not accomplished unaided. Others, notably parents and teachers, are to lend the girl their more mature thoughts and the wiser counsel of experienced judgment. Adults who have crossed the earlier barriers of transition must reach back a hand of help

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to our youths, who are often faced with multiple difficulties.

Parents and teachers cannot look back to their own youthful experience for it remains a haze to them; but they can help by attempting to understand problems from the point of view of the girl herself. The great problem for them to work out in human life, is to preserve the faith and zest for everyday activities, and the developing of proper life attitudes in the girls. This means the making of a sane and well-balanced analysis of the circumstances in terms of the things we know to be truest and best. In one sense, the development of attitudes is really nothing more nor less than learning properly to evaluate things at their true worth. Someone has well said, "When events are far enough in retrospect we remember only the happy side." And so, the pains and aches and problems of our own youth have vanished in the path of new experience, new hopes, new dreams.

Our interest in the welfare of the individual girl makes us anxious that the attitudes she is building up with regard to marriage, that is, toward the building of the future home of her own, should be in every way wholesome. Since we live in an age of rapidly changing values, the new ideals of marriage which seem to be in process of being formed are likely to have their devastating effects upon the point of view of the girl in determining the relative place of the family as the foundation of society, and in her attempts at gaining a definite and clear purpose as to her own

attitudes. Love, in the sense that her romantic reading and movies have taught her to know it, occupies a large proportion of her thoughts. Is her idea of it selfish or social?

Who better than the girl herself can satisfactorily present the problems that confront her in this regard? The questions of vital importance to her, her perplexities in the adjustments into the realm of adult life are answered only in terms of the girl herself.

Specifically then, we come to the question, what *are* our Catholic girls thinking with regard to marriage?

No consideration of personal and social interest can neglect the importance she attaches to the seriousness of the responsibility involved in the idea of marriage.

Among the methods for discovering the trend of attitude of the girl in this matter, none can equal the possibilities for interpreting the point of view of the girl herself as does the opportunity of daily free association with a group of girls, hearing them express themselves on topics they find interesting, answering the variety of perplexing questions that from some quarter or other arise in their daily experience. From just such an opportunity, the observation herein contained, the conclusions concerning the thoughts of our girls on the subject of marriage have been drawn. The problem involved would, it seems, include the entire age range of the girl from the time that her social instincts have sufficiently emerged to make her aware of the possible life situations ahead, up to the time when



the actual choice of life work is finally made. This would then properly include the years of high school, with a more detailed emphasis on the trend of thoughts in the matter during the more advanced years of her college experiences.

That the girl frequently rehearses the part which she expects to play in adult life, is not in the least surprising to those who have daily contact with the girl of this age. She can describe exactly the kind of home she means to set up, even to the lamp shades, the appearance of her husband, the number of children, their sex, eyes, and hair color. She will make no secret of her desire for "an understanding husband, and twins with dark-red hair and blue eyes."

Evidences of what is the general trend of thoughts of the girls on marriage, may be conveniently based on the answers of the girls themselves to questions covering this phase of their experience. If we can determine first of all whether or not the girl wants to marry; what she considers the most suitable age for marriage; next what returns seem particularly enticing to her in choosing marriage as a lifework; and finally what fears or problems seem greatest in assuming the responsibilities of marriage, we shall be at least forming a background for our attempts to assist her as far as we can.

To corroborate the evidence gathered in her daily experience with girls, and to bring the finding of her previous work on the subject into a newer interpretation, the writer formulated a brief set of questions cov-

ering the subjects mentioned above. The questions read as follows:

1. Do you want to marry?
2. What age do you think most suitable for a girl to marry?
3. What factors make the greatest appeal to you in marriage as a life work?
4. What problems or fears, if any, suggest themselves to you in marriage?

These questions were presented to some two-hundred and fifty girls, two-thirds of whom were college students, the others of high school age.

The results obtained are interesting, not because they may be interpreted as an absolute criterion on the trend of the thought of our girls on the subject of marriage, but chiefly because they may be useful, at least as a starting point for a possible discussion of the topic. Incidentally, it may be mentioned that the group from which these answers were received include individuals from twenty different states. For this reason the interpretations may be somewhat more general, than if the group were a local one.

General results of the little survey are as follows. The question "Do you want to marry?" received 81.5 per cent of affirmative replies. This figure is supported by the findings of those in other studies in which the same or similar questions were asked. Such studies, for example as Blanchard and Manasses: *New Girls for Old* in which the figure is 82 per cent. The work of Sister Romana Farrell, *Attitudes Toward Home Making As Expressed by Students in the Four*

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*Year Colleges in Kansas*, also fits into this category. Here too the results were similar. The author's own work, *Self-Revelation of the Adolescent Girl* reports that 2307 girls out of 3000 were certain that they desired to marry.

The question concerning the most suitable age for a girl to marry, naturally gave rise to serious differences of opinion, but here as the following figures show, there was a concentration of view on a definite age range. The single age most frequently mentioned was twenty-two. This occurred in about sixteen per cent of the cases. Twenty-five and twenty-three were next in line with thirteen per cent and twelve per cent of the votes. The most significant feature of all was that over ninety per cent of the answers indicated the age range from twenty to twenty-five, as the most suitable in the opinion of the girls.

Probably more interesting than either of the foregoing, are the findings on the subject of the special appeal marriage makes to the girl in her choice of a life work. The main issues line up somewhat as follows, in the order of the frequency with which they were stated by the girls:

1. Companionship.
2. Love of children.
3. Security or peace.
4. Home and Family.
5. Love of mate.
6. Motherhood.
7. Some religious or social reason.

Significant responses may be worth a moment's time as an indicator of the thoughts girls have on the sub-

ject. A few samples will serve our purpose.

"Dividends marriage pays in later life".

"Seems the best way to do something for someone you love."

"The idea of establishing a new home with someone you know and love, to have the same interests and religion."

"Happiness in working with someone you love, to bring up good children."

In view of an array like this, one is easily, even prematurely drawn into the business of making rather conclusive statements regarding our girls. The inferences are too obvious to require lengthy comment. The sane, common-sense opinions of the generality of girls are here definitely in evidence. Surely it may for the most part be said that our girls have a tendency to regard serious matters seriously.

This is still more strikingly revealed in the responses of the girls to the fourth question of the series, namely, "What fears or problems if any, suggest themselves to you in marriage?" As may easily be anticipated, the list that results in this case is longer and more divergent than the foregoing. Again we offer the items in their order of frequency:

1. Economic difficulties.
2. Choice of suitable mate.
3. Lastingness of love.
4. Adjustment to mate.
5. No problems.
6. Unhappiness.
7. Finality in marriage.



8. Disillusionment.
9. Motherhood.
10. Quarrels, temper.
11. Unfaithfulness.
12. Insecurity.
13. Sex life.
14. Laws of Church vs. Modern ideas.
15. Marriage vs. Career.
16. Divorce.
17. Mixed Marriage.
18. Soundness of Children.

Again we have an array of responses that are particularly indicative and offer matter for serious thought on the part of those entrusted with the guidance of the girl. To give a general idea of the type of reply the question evoked, we offer a series of typical responses as written by the girls, choosing at random from the entire lot.

"I have a fear of my marriage not lasting and as a result what would a Catholic do?"

"I fear getting married and then having my husband lose respect for me."

"The fact that I may not be capable of living with one person all my life."

"That I'm afraid we might find ourselves not loving each other some day. How can I tell he is the right man when he comes?"

"Keeping the love of a husband the same as in courtship and early marriage."

"My chief fear is that its spirituality may not be maintained."

"Growing tired and wanting occasional escapes."

"I can't trust a person as much as I would have to in marriage."

This list of answers could of course be extended indefinitely. Several observations may immediately be made, the most pertinent of which is the importance the girl attaches to the seriousness of the responsibility involved in the idea of marriage. Even though cursory, an enumeration like this gives us a fair estimate of what the girl approves, and what standards she is willing to accept. One cannot here fail to be impressed by the great possibilities and worth of the girl. In the results we seek there is promise that the outlook, insight, habits and attitudes of the girls are such as will enable them to hold their course amid change.

But there is more here than a mere promise—there is a specific challenge as well. We know that a purposeful life must begin from within, and that attitudes and ideals formed during youth are apt to color life principles. Yet are we so sure from the enumeration just cited, that all is well with our girls? Why, for example, should the list of fears and problems that suggest themselves to the girl in marriage be almost three times the length of the things she anticipates as favourable? Moreover, when our Catholic girls admit that they fear insecurity in marriage, or dread the conflict between modern standards of morality and the laws of the Church—are we so sure, I say, that the mission of the girl in this world of ours will be completely fulfilled? Today as in every age, there needs to be a renewal of the face of society.

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Modes of thought and action that afflict the social whole have a way of fettering the spirit of man. Surely no glib generalizations in matters of this kind will do. All the magic formulae for conjugal bliss, all the marriage consultations and institutes in the country will not help the situation, if we remain unaware of the needed precautions and preventive measures our girls should have as a preparation for marriage.

We cannot but admit that the formal education of the girl has largely neglected the creative side of life. Since each girl has but one life to invest, it is of supreme importance to the girl herself as well as to society that this investment be made as thoughtfully as possible. Its returns must bring whatever contributions she is capable of making to society. Yet, often the training which should have made her discriminating in matters of vital importance has been a rather hit-and-miss affair which left her unable to make a wise choice.

The guidance of girls covers many fields all of which have a Christian aspect. Because of the greater tendency to the subjective in girls, and the greater emphasis upon feeling, the training of the girl must be more securely anchored. The courses we offer her in preparation for marriage must provide a harmonizing balance in moral discernment. She must be deeply grounded in moral fundamentals. The grave importance in training our girls to the recognition of the purpose in her life, the supremacy of the will, the resolution to carry out

that purpose cannot be overemphasized.

We want our girls to think clearly and truly with a strong appreciation of relative values. Serious, intelligent, loyal, spirited, ingenious and uncomplaining Catholic girls are the finest proof in history of the capacity of women to resound whole-heartedly to noble ideals.

The Catholic girl's life is the fullest in its opportunity all things considered, that any human being's, harnessed into a complicated society has ever been. She can give to human affairs both dignity and significance. Hence, what we think the world should be we must make our girls.

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### TEN REASONS WHY I SWEAR

It pleases my mother.

It is a fine mark of manliness.

It proves I have self-control.

It indicates how clearly my mind operates.

It makes my conversation so pleasing to everybody.

It leaves no doubt in anyone's mind as to my good breeding.

It impresses people that I have more than an ordinary education.

It is an unmistakable sign of culture and refinement.

It makes me a very desirable personality among women, children and respectable society.

It is my way of honoring God who said: "Thou shalt not take the name of the Lord, thy God, in vain. For the Lord will not hold him guiltless that taketh His name in vain."





## IS YOUR QUESTION ANSWERED HERE ?

Send your questions to the editor of *The Catholic Family Monthly*, Huntington, Indiana

*Are there more Catholics than Protestants in the world?*

While it is impossible to give exact numbers, there are approximately two hundred million Protestants in the world while there are three hundred and seventy million Catholics.

*I am thinking of entering a convent. What is the address of the Sisters of Providence?*

You probably have reference to the Sisters of Providence of St. Mary-of-the-Woods. The address of the motherhouse is: Sisters of Providence, St. Mary-of-the-Woods, Ind.

*From whom does your Pope get his power? Why doesn't he get his authority from his subjects as does our President, for instance?*

Both spiritual and temporal authority comes from God. Our Lord said to Peter: "Feed my lambs, feed my sheep." Thus He constituted the Apostle Peter the Prince of the Apostles, and visible Head of the Church Militant. The chief rank and spiritual supremacy conferred on St. Peter is vested, by Christ's appointment, in the person of the Bishop of Rome, for the time being. That the head or governor of the State also derives his power from God we learn from the words of Our Lord addressed to Pilate: "Thou shouldest not have any power against Me, unless it were given thee from above." (John

XIX, 2.) "By God, kings reign and lawgivers decree just things" (Prov. VIII, 15).

*A Catholic young man married a bad Catholic woman, who never went to confession before the marriage, and who missed Mass repeatedly. Doesn't getting married with mortal sin on the soul dissolve a Catholic marriage? Can an annulment be granted for this reason?*

As Matrimony is a sacrament of the living it should be entered into only by those who are in the state of grace. But to enter into it in the state of grave sin does not in any way invalidate the marriage. Therefore such a marriage cannot be annulled. Before marriage is the time to find out the moral qualities of one's intended spouse.

*If a person confessing a sin of disobedience to a parent is also conscious of angering the parent, but does not confess the sin of provocation separately, does such a person make an imperfect confession?*

For the integrity of the Sacrament of Penance, the penitent must confess in number and kind all the mortal sins committed since the last good confession. If in the case in question there were serious matter for both the disobedience and the anger associated with disobedience, since the sin of serious disobedience is the occasion

of a sin of anger on the part of the parent, there would be two commandments broken, the fourth and the fifth. In this event each aspect of the sin should be mentioned. If the anger is relatively a slight offense and one does not intend the anger to be aroused by the sin of disobedience, then it would be sufficient to confess the sin of disobedience, as the provocation of the parent would be more or less understood to be associated with the ill-will implied in the disobedience.

*Does the Church forbid Catholics to marry Protestants before ministers? What is the effect of doing so?*

Catholics are strictly forbidden to enter marriage with non-Catholics in the first place, unless they obtain a dispensation from their bishops and promise on their word of honor to fulfill the conditions demanded by the Church. After the dispensation has been granted it is also severely forbidden to marry before a minister, or before a civil official, for Catholics can marry validly only before a Catholic priest or bishop. The penalty for so doing is to incur ex-communication, which is reserved to the bishop of the diocese. Catholics know this, and are also aware that if they go through a ceremony before a minister or civil official they are not married in the eyes of the Church.

*Does Baptism of an infant by a non-Catholic minister make it a member of that sect?*

No. There is only one Baptism. If the minister or other person performs the rite properly and means to

do what the Church does in Baptism, the child becomes by Baptism a member of the true Church. If the Baptism is invalid, it does not affect the child at all. Membership in a sect can only be accepted by one who has attained the use of reason.

*May one depend too much on Almighty God?*

It is impossible to have too much hope and trust in God. There may be too much dependence on God in the sense that one does not do what he should to co-operate with grace. While God will help us in all necessities we must use the means that God has placed at our disposal. The advice accredited to St. Ignatius is good: "Pray as if everything depended on God, but work as if everything depended on yourself."

*May a girl who has entered the convent leave, if she finds out that it is not her vocation?*

One of the purposes of the novitiate in religious orders is to test the vocation. During the novitiate, novices are free to leave at any time. After they take the vows of congregation, they cannot leave unless they are dispensed from their vows. In some orders vows are taken at first only for a year. At the end of the year, the religious is free to renew them or not.

*What is meant by canonization?*

It is a solemn declaration of the Pope that a certain person is a saint in heaven, on account of his holy life, and the great wonders wrought by him.



# A GLIMPSE AT EUROPEAN YOUTH IN CATHOLIC ACTION

*Catherine Jarboe*

Out of the World War came a poem of John McCrea's which I am sure is familiar to all of you—"In Flander's Fields". We hear often these lines:

"In Flander's Fields where poppies grow

"Between the crosses, row on row \* \*

But the lines which I would call to your attention are in the last verse where the dead speak to the living, calling on them to "carry on", in these words:

"Take up our quarrel with the foe:

"To you from failing hands the torch

"We throw. Yours the task to hold it high."

In these same words we Catholics can hear our great soldier, Pius XI, dead on the battle-field of life, speak to us. The foe with which he bids us to cross swords is all those forces of evil which strike at the root of Christian life and in particular family life. The torch which he held out for us is Catholic Action, personal sanctification and participation in the work of the hierarchy. It is my glimpse of how European youth had caught this torch and in what way they were holding it high that I wish to tell you now.

In the Spring of 1937 I went to Brussels to attend the Study Week of the International Union of Catholic Women's Leagues, in the company of Miss Mary Graham Hawks who, for

the past six years, has been an active member of the governing board of the League. Thinking possibly that at least a good many of you know no more about this than I did when I went, I'll tell you a little of what went on. This Union holds a congress every four years in Rome—the last one was held at the end of March—and people from all the world attend. Then, during the intermediate year, a study week is held in some European city. The one which I attended was in Brussels and the subject under discussion was the position of woman in present day life. Three days of the week were given to the Youth Section and the papers and discussions centered around the position of the young girl in the world today. There were present in this Youth Group the representatives of twenty-one nations, all young people who were working with young people in their own countries, and who had come to exchange ideas and receive new inspiration for their work. I wish I could make you realize the spirit of unity which pervaded that meeting. We were of all nations, with different languages, different customs, and yet—underlying every difference—we were members of one Catholic family. This sense of unity was stressed by the dialogue Mass in which we all participated and in the very beautiful exposition of Catholic unity given

each morning by Dom Francois, the Benedictine priest who offered the Mass for us. He pointed out that Christ dominates all history and if we would overcome the effects of the fall of man we must be of Christ, we must take the mentality of Christ. What this mind of Christ is, He told us in that great discourse at the Last Supper when He said, "By this shall all men know that you are my disciples, if you love one another." And His prayer is urgent: "My Father, that they may be one, as We also are one." The present force of our Catholicism will rest in this unity.

This realization that we are one in the Mystical Body of Christ, that the life of each one influences the life of every other one, is the foundation on which these young people have built their program. On all sides I heard stressed the point that it is from personal contact that the greatest influence will be had. They came into this meeting with papers prepared on the young girl's place and mission in the various spheres of life. After each paper we broke up into language groups to discuss what had been done or what could be done in each field and it was in these informal discussions that I gathered many interesting stories of what was actually being done by the young people whom these girls represented. For instance, I learned that in many of the countries—notably, Portugal, Belgium, France, Holland and Italy—much attention was given to preparation for marriage and family life. This was accomplished by means of study weeks on preparation for marriage,

by retreats for engaged couples, and by sermons on this subject. The Grail Ladies from Holland, who do the work of directing the young people there, said that many of these talks were held in the churches and in order not to discourage those who were not engaged from coming to these meetings they were announced under some title giving honor to the Blessed Mother but always care was taken that the principles of true Catholic family life should be brought out and guidance given to those who soon would be home-makers themselves. All the school girls present expressed a desire to have some instruction on this subject in the schools, preferably by priests and mothers.

The Belgian group mentioned that they were working on having good magazines provided in beauty shops, etc. For instance, if they found the literature in the shop they were patronizing was not of a desirable nature, they went to the proprietor of the shop and asked that good magazines be substituted, threatening to withhold their patronage if this was not done. They stated that they had met with much success in raising the standard of the literature provided in these places.

In Holland there is a center of Catholic propaganda where the young people drop in a letter box any anti-religious or otherwise objectionable articles which come to their attention. These are answered by a competent authority and the answers distributed by this same group in the letter boxes of private homes.

In Mexico as a counter movement



to the week of balls which precedes the feast of Christmas, the Catholics make a novena of prayers.

In all these activities it was evident that these young people realized Our Holy Father's meaning when he said that our time resembles the early days of Christianity, that we are living in an age in which a large part of the world has fallen again into paganism. They realize that pagan life means living without Christ, performing all the actions of life without regard to His teaching or His laws. If, then, we are to be His followers in such a world it is necessary that we make of ourselves a light so that men watching us live will learn to know Christ. We are to live, as I heard it beautifully expressed by a French girl in Brussels, inspired by such a spirit that the light of purity, of sincerity, of joy, of charity will show through all our daily acts. As a vase of porcelain does not change its material when a light is placed within it but the light shines out through all its pores, so we do not change our exterior actions, only the spirit which animates them. This is the ideal of these young people. This is the spirit which they are developing through all their activities. I saw its practical application one evening when I went with the group to visit a convent school where large numbers of young girls from the agricultural group in Belgium were holding a study week during the Easter holidays. They had come, bringing their bedding and dishes with them, to spend a week in healthful recreation and good companionship, but there

was added to this bodily pleasure the training of the mind and heart. Realizing that these farm girls would probably lead home lives, the leaders were trying to teach them how to develop home interest, to make the home a more pleasant place in which to live, to bring the various activities into the home—for instance, to make the home the center of entertainment, reviving the idea of making birthdays and feast days family affairs instead of seeking amusement outside the home. Their conference work during this study week was a consideration of the young girl's place in life—what the parents owed to the girl, what the girl could do to make the home more pleasant, what her obligations were to her friends, and what she could do to influence for good the life around her.

Somewhat similar work to this is being done in Austria and when I heard of it I saw again that light of the spirit. This time it shone in the clear blue eyes of an Austrian girl seated next to me in one of our language group meetings. The room was crowded and there were not enough chairs for everyone so she and I sat together on a table in the back of the room. And I watched her shining eyes as she told in labored English about the summer camps which they maintain where the girls attempt to live in perfect accord with each other, trying to develop those qualities which will enable them to live peaceful, pleasant family lives.

And then I went to Paris. Here the *Christian Marriage Association* of the Abbé Viollet is carrying on the

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work of remaking the family "from within" by means of prayer, preaching and publications. This association can be formed in any parish and is not necessarily a different organization from those already existing. It serves its purpose if it merely offers help to existing organizations, suggests study topics and attracts attention to family questions. This seems to be a European work which we might easily adapt to our needs over here. It is a program of education for marriage and family life carried on *first of all* among young people for they are the home-makers of the future. In his work in the *Christian Marriage Association* Abbé Viollet makes a great point of the need for boys to study girl psychology, and girls, boy psychology as a basis for understanding in married life. Each must study *this*, and the biological functions of marriage, *apart* before marriage, but after marriage they must study everything *together*: they are no longer two, but one. The *Christian Marriage Association* carries on its work by means of periodicals entitled: "For parents", "For young men", "For young women", "The priest and the family"; and by means of an active apostolate of prayer. It is primarily an educational work which esteems the education of minds and of souls as of greater importance than any material service.

One more place and one more plan for the development of Christian living I saw aboard—Milan, where in the headquarters of the Catholic Youth Organization of Italy, I

learned of a missionary work being done by the young people there in conducting meetings among the factory workers. When these meetings are to take place in a certain diocese the Bishop sends word to his priests to call upon the people to attend the meetings and the factory owners to make it possible for their employees to be present. These meetings are held at lunch time or at the close of work in the factory buildings and each talk is directed toward an examination of conscience so that by the end of the week, when the general Communion is held, practically all of the people go to confession and Communion. The directors feel that much is being accomplished by this work in strengthening the people in the understanding and practice of their faith.

It is two years now since I saw this work of Catholic Action and the great mind which conceived it is with us no longer, but we now have a new Holy Father, one who has courageously taken the torch of truth held out to him and is holding it high that all the world may have a guiding light. May we hope that Catholic Youth throughout the world may continue to follow this light and by their lives lead others to Christ.

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"Does you' take this woman for you' lawfully wedded wife?" asked the colored parson, glancing at the diminutive, watery eyed, bow-legged bridegroom, who stood shrinking behind 200 pounds of femininity. "Ah takes nothin'," responded the bridegroom. "Ah's been' took."



# The Divine Office Of The Kitchen

*God walks among the pots and pipkins.*

—St. Teresa.

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*By Cecily Hallack.*

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Lord of the pots and pipkins, since I have no time to be  
A saint by doing lovely things and vigling with Thee,  
By watching in the twilight dawn, and storming Heaven's gates,  
Make me a saint by getting meals, and washing up the plates!

Lord of the pots and pipkins, please, I offer Thee for souls,  
The tiresomeness of tea leaves, and the sticky porridge bowls!  
Remind me of the things I need, not just to save the stairs,  
But so that I may perfectly lay tables into prayers.

Accept my roughened hands because I made them so for Thee!  
Pretend my dishmop is a bow, which, heavenly harmony  
Makes on a fiddle frying pan; it is so hard to clean,  
And oh, so horrid! Hear, dear Lord, the music that I mean!

Although I must have Martha hands, I have a Mary mind,  
And when I black the boots, I try Thy sandals, Lord, to find,  
I think of how they trod our earth, what time I scrub the floor,  
Accept this meditation when I haven't time for more!

Vespers and Compline come to pass my washing supper things  
And, mostly, I am very tired; and all the heart that sings  
About the morning's work, is gone, before me, into bed.  
Lend me, dear Lord, Thy Tireless Heart, to work in me instead!

My Matins are said overnight to praise and bless Thy Name  
Beforehand for tomorrow's work, which will be just the same;  
So that it seems I go to bed still in my working dress,  
Lord, make Thy Cinderella soon a heavenly Princess!

Warm all the kitchen with Thy Love, and light it with Thy Peace!  
Forgive the worrying, and make the grumbling words to cease,  
Lord who laid breakfast on the shore, forgive the world which saith:  
"Can any good thing come to God out of poor Nazareth?"

# THAT "BOY FRIEND" AGAIN

*By the Rev. Charles J. Mullaly, S. J.*

The "Boy Friend" is all set to "pop the question." He has become really silly about you and, if you are an average girl, I am afraid that you will answer "Yes" too quickly. I am giving you the credit of being above the average girl: one who realizes that marriage is a very serious affair and must be considered from more than one angle.

"What other angle is there?" I seem to hear you say. "I have done as you suggested. I put down on paper all the good and bad points of my 'boy friend': his character, his salary, and the important question of whether he will be a help or a hindrance to the salvation of my soul. What else should a prudent girl consider?"

Ask any married woman and she will tell you to consider, too, the family of the "boy friend." You are marrying into the family and they can help or wreck your married life. Are they one hundred per cent. for you? If not, then there are boulders ahead in what should be a peaceful, happy path of married life. A really terrifying boulder may be your future mother-in-law.

Every mother loves her sons. If there is only one, or at the most two, that love is intense. Unless she is a very saintly mother, she is selfish and, hence, will be jealous of the girl who takes her son from her. If she is selfish and jealous, she will resent your being first in the heart of her son and will fail to see that in mar-

riage "shall a man leave father and mother and cleave unto his wife, and the two shall be in one flesh" (St. Matthew xix, 5).

That word "leave" is very important. I have seen many, very many marriages wrecked because the bride trustingly allowed the mother-in-law to come and "live with them." I have seen other marriages end in sorrow and discord when the bride foolishly went to live with her husband's family. The husband should "leave" father and mother in the literal sense. If your marriage means living with a mother-in-law, it is better to answer "No," for if happiness is to be normally expected, husband and wife should live alone and live their own married life without interference.

Even if your mother-in-law is not to live with you, she still may be a home-wrecker. Every priest has met this type. She expects her son to spend much of his free time with her. She does not invite his wife. She poisons the boy's mind against his bride and, when God sends children, she will try to win the children to her and to turn them against their mother. Ask yourself if your "boy friend" will be one of these spineless mollycoddles who will remain tied to his mother's apron strings after marriage, and will leave you lonely at home while he goes to visit his selfish and un-Catholic mother.

Do you ask how to know if he will be of this objectionable type? The test is simple. Now that he wishes to



marry you, does he frequently bring you to his mother's home? While raving about his wonderful mother, is he fearful of having you meet her? If so, he is either ashamed of you, or he is a cowardly jellyfish who will show you very little love or respect after marriage. He will be continually making insulting comparisons between you and his remarkable mother. It is easier to say "No" now, than to weep tears of regret that you did not remain single. A woman's husband may think his mother is remarkable even when any priest can tell him that she is a selfish, jealous, un-Christian woman, and one that is not worthy to be a mother-in-law.

We said that any married woman will advise you to consider the family of the "boy friend." Has he adoring sisters? Are they of the mean and catty type? You will have close dealings with them and, from their present attitude toward you, you can judge what your future relations will be. Study them; they need to be studied. Also know something about the young man's father, for very often he will be an indication of just what sort of a husband "the father's son" will be.

But you are getting impatient? I know you are about to ask: "Do you think I am marrying the entire family?"

That is just the difficulty, and you must face it now. Though you are not marrying the entire family, you are marrying into the entire family. If you and your admiring "boy friend" were to be married and then move to some desert island, you might dis-

pense with many points in this examination of his family tree. But you are to live in the shadow of that tree. Make sure that the shadow is not too dark or that the tree is not a briar tree.—*The Messenger of the Sacred Heart.*

#### HER LAST "FAMILY ROSARY"

We knelt by our dying mother's bed  
In the hush of the starlit night;  
Her own priest son the prayers had said,  
That speed the soul for its flight.

But still it lingered as waiting on  
For something yet to be done—  
Ah! we knew what it was when our  
father's voice  
Had the Rosary begun!

For forty years, in the home she had  
blessed

Since she came to it first as a bride,  
They had knelt for the "Family  
Rosary"—

The two of them, side by side.

And when their little children came,  
In that room, at our mother's knee,  
The very first lessons we ever learned  
Were the prayers of the Rosary.

And now she had gathered us all once  
more

For the prayer that she loved the  
best—

And the dear brown beads we had known  
so long

Were clasped to her dying breast!

And there, as we knelt by her dying bed  
In the hush of the starlit night,  
While our father's voice "led" the  
Rosary,

Our mother's soul took flight.

But we know they will gather their  
children again

In a home where no partings be—  
And kneeling at Mother Mary's feet,  
We'll finish our Rosary.

—Mrs. Concannon, M.A., D.Litt.

# LETTER OF A MAN TO BE ORDAINED, TO HIS MOTHER

Dear Mother:—They've told us the time of ordination. We go on retreat tonight. I'll see you after Mass Sunday, but I'll be so excited I won't talk sense. So I'm talking to you now. There's a lot to say, Mom, on the eve of ordination.

I suppose I could put it in a word—Thanks. It seems such a tiny word, but—. Thanks, Mom, for everything I am today, for all I'll be next Sunday. Thanks, for I'd never be here except for you. That long night years ago, the night of sudden acute pain and short relief, the night you trod the precipice-edge of death that I might live—for that night, thanks. For that vision of loveliness you presented when I first saw your proud smile (smiling at me, after the pain I cost you), for that moment—couldn't thank you then—thanks. Not till a few years ago did I realize how much I did cost you. Now I know I was the last of many—wiseacres, knowing more than God, said you should have no more, but you let Him decide. I know now that things were tough then, but sacrifices were made by Dad, you, all the children, for the youngster God was sending. Because I know that now, because you knew it even better then, and didn't flinch, didn't act selfish, but gave me the priceless gift of life—because of all that, thanks.

There were quite a few hard days for you as we grew up. When we tots

were laughing with carefree abandon, you were skimming and budgeting. We were able to see shows, dance, play games, get a fine Catholic school training, because you stayed at home being a mother. It meant you gave up many a party, many a venture into the social whirl, many a good time. We enjoyed life because you had shared life. I never saw your name in the papers, Mom; they probably wouldn't let you join those swanky clubs and federations; you couldn't give a speech; but, gee, Mom, you were pretty when you smiled; you certainly could teach us how to love God; and you looked like the Virgin Mary, as you returned from your daily Mass and Communion. They call all that the power of good example, Mom. And for the good example you gave us (you showed us how to live)—thanks, Mom.

Marriage to you meant sharing life with God's little ones. Life to you was only an antechamber to Heaven. We children to you were never "brats" or "unwanted" but rather souls with an eternal destiny. The vision of Heaven, lying ahead for all of us, was hard to hold on to, wasn't it? But you did, even through sleepless nights, nerve-wracking days. My priesthood was no accident to you; you prayed for it for years; and you sacrificed generously when I asked to leave. More than any other natural factor, you made me a priest. You



gave me a chance to live, when no one else could; you shared life with me, when many around said, "No more"; you gave me a splendid opportunity to be with Christ forever in Heaven. I'll mean all that I've written above when I say next Sunday (and every day at Mass)—"Thanks, Mother."

## FACTS AND IMPLICATIONS OF OUR DECLINING BIRTH RATE

*By the Rt. Rev. Msgr. John A. Ryan, D. D.*

### I

1) The principal facts are: a decline in the American birth rate which began in 1875 and which has been very rapid since 1922.

2) The population of the United States will become stationary somewhere between 1945 and 1960.

3) No city of over 100,000 population is producing enough people to keep up its numbers; all our large cities have to draw upon the country for immigrants in order to prevent a declining population.

4) The rural birth rate is sufficiently high to provide for an increase in numbers but it too is declining.

5) School attendance in our elementary schools has declined by 1,000,000 since 1930. Within one or two years, attendance in the high schools will reach its peak and the same will happen in the colleges three or four years later.

6) The proportion of the population over 60 years of age is increasing with a fair degree of rapidity.

### II

1) Principal implications of these facts: there will be a considerable

and steadily increasing need and demand for old age pensions and other forms of old age assistance.

2) Owing to the decline in the number of children in the population, there will occur a great reduction in the demand for milk, for infant's clothing and all the other articles used by children.

3) The slowing up of the population has already brought about a pretty general decline in land values. This has and will continue to have a great variety of inconvenient effects.

4) The opportunity for investment has declined and will continue to decline despite all the bally-hoo which searchers after prosperity may bring forward.

5) Owing to the lessened business opportunities, the lessened market, and demand for goods, it will become more and more necessary to have government spending to take the place of the private investment which can no longer be profitable.

Len (at bridge): You can't make a foul out of me.

Max: I'll say I can't. Nature beat me to it.



# Children's Corner

## BROTHER GILES INVESTIGATES

*By Mary Costelloe*

Brother Giles was curious. Long ago, several hundred years ago, even long before St. Francis talked with the birds, Brother Giles had a way of wondering how and why things happened. He was young, and sometimes his curiosity, a boon to learning ordinarily, became more than was proper in so young a monk.

Now Brother Giles lived in a monastery, Lindisfarne, in England. Among the many men in that monastery there was one whom Brother Giles particularly admired. That man would go forth into the wilderness of the country-side, up into far away villages perched on steep mountain sides, where most men would have dreaded going, to teach the simple folk of heavenly things.

Sometimes this man would be gone for a whole week, or even two or three, coming back weary from his travels, but always eager to go forth again.

His name was Cuthbert. Since he has been canonized, we shall call him Saint Cuthbert, although of course at the time Brother Giles knew him, he was not called a Saint. Brother Giles admired Saint Cuthbert, and marvelled at his courage. One thing, how-

ever, puzzled him: Often at night while other men rested, Cuthbert would go out into the darkness by himself.

"Where does he go?" wondered the young brother. "Outside the night is black and cold. Why doesn't he stay here and sleep?" Finally, his curiosity overcame him, and he determined to find out, next time Cuthbert went, just where he was going.

Accordingly, the next time Saint Cuthbert left after night prayers, Brother Giles stealthily followed. The monk crossed the garden, and walked down the pathway that led to the sea, above which the monastery was located.

"Where are we going?" wondered the pursuer, stepping cautiously, for he did not know the way as well as his leader seemed to. A stone rolled from under his foot, and he was fearful lest it be heard, so he stood for a moment behind a tree, letting the Saint go ahead. When he stepped out on a jag of the cliff just above the beach to which they had come, he saw Cuthbert wade into the depths, until the sea swelled up to his neck and arms. Then he began to chant. Retreating to a large rock, Brother



Giles watched in awe. Long into the night did Saint Cuthbert keep his vigil. Finally, as dawn drew near, he waded back up the beach, and kneeling there, again began to pray.

Brother Giles was shivering. He held his robe closely about him, but the raw night air was making his teeth chatter. Thinking maybe he had better go back to the monastery, he stepped on to the path and turned to give a last look at the kneeling man. Just then a wave splashed along the shore, and out of it came two otters. They went up to the Saint, lay down by him on the sand, and began to warm his feet with pantings, trying to dry them with their fur. The Saint smiled on them, and when they had warmed and dried him, he gave them his benediction, after which they went back into the water.

Cuthbert then returned to the monastery.

But the Brother who had stood watching him was frightened. Indeed, he was trembling so he could hardly make his way home in time for the hymns of the morning office. During the prayers he became even more frightened. What if Cuthbert had seen him?

As soon as he could he went to the monk and fell at his feet, begging forgiveness for his foolishness.

"I meant no harm," he mourned, "I didn't—"

"What ails you?" asked the Saint. "What have you done? I see—you have been out and about, trying to come at the truth of this night wandering of mine?"

Brother Giles nodded miserably, too contrite and frightened to speak.

"I forgive you," said the Saint, "on this condition: that you promise to tell no man what you saw, until my death."

Brother Giles gave the promise. So Cuthbert blessed him and absolved him of the fault.

The brother kept silence many years, until after the Saint's death, when he told it to many, you may be sure.

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### FOR MY SAKE MY MASTER SACRIFICED

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I loose my hold of silence and of song,  
And join the ragged ranks where I  
belong;

Mix with the crowd of them that  
shun their fates

—Poor, pitiful souls, that are my  
natural mates!

Ah, how regain the morning, how  
control

The lost, the hunted and the haunt-  
ed soul,

Save by the light, the peace, that  
made me see

Ev'n in the slave the spirit of the  
free

—Ev'n for *my* sake my Master sacri-  
ficed,

And, on the harlot's brow, the kiss of  
Christ?

Dear brothers, sisters, hating your  
own hearts

Because you find it hard to bear your  
parts,

Christ in the Garden knelt on com-  
mon grass

To pray that from *his* lips the cup  
might pass. Gerald Gould.



# MARRIAGE and FAMILY BRIEFS

By Mary Costelloe

*Catholic Birth Rate Exceeds Non-Catholic.* The Catholic birth rate in the Diocese of Monterey-Fresno more than doubles the non-Catholic birth rate, it is disclosed in a survey made for the quinquennial report which will be sent to the Holy Father prior to the departure of Bishop Philip G. Scher for his *ad limina* visit.

*Religious Instruction Needed, Says Army Officer.* Many of today's social revolutions would or could have been prevented had children received proper religious instruction in their homes, Major-General Basilio J. Valdes, chief-of-staff of the Philippine army, declared at the opening session of the convention of the Catholic Women's League of the Philippines, held at Manila.

"Unless something is done now," he said, "the essentials of Christianity that have supported the world through many centuries of existence will be destroyed. I wish to reiterate that I believe that the teaching of good morals and religion should begin and continue at home."

*Increase in Divorces Continues in France.* The latest statistics published by the French Ministry of Justice shows that in 1937 there were 23,614 divorces and 274,122 marriages.

When, in 1884, the divorce law was passed, 1,657 divorces were granted. Ten years later, the figure had mounted to 6,184; in another decade to 9,860, and in 1913 to 15,450.

*Washington Passes "Gin-Marriage" Bill.* Washington State's so-called "gin-

marriage" bill, aimed at preventing hasty marriages, became law when Governor Clarence D. Martin officially signed the measure at Olympia, Washington.

Following the passage of the bill by both houses of the state's legislature, the governor's office was bombarded with telegrams from clergymen of all denominations urging the governor to affix his signature to it.

The flood of ministerial requests was occasioned by heavy opposition to the measure, coming mainly from border towns and cities.

The law provides that a three-day waiting period elapse between time of application for license and its issuance. Further provisions permit out-of-state applicants to apply by mail three days before the license is granted and under emergency conditions a superior court judge may sign an affidavit waiving the restrictions.

*Would Make Quebec Civil Marriage Law Conform With Canon.* A motion seeking to have the civil law conform to Catholic canon law on marriage has been introduced into the Quebec Legislature by Rene Chalout, Nationalist member for Kamouraska. The matter has not yet come before the House for formal study.

The motion follows:

"Whereas our civil marriage laws are not in accordance with the provisions of canon laws;

"Whereas a conflict harmful to social order arises from such differences;

"Whereas our judges on many occasions have expressed the opinion that



this Legislature should take steps to correct such a situation;

"Whereas the Bishops have also expressed the wish that the Government legislate in this sense;

"This House is of the opinion that it would be expedient to study without delay a form of legislation for the purpose of creating a committee of jurists to prepare amendments to the Civil Code so as to make it conform with Canon Law."

*Pennsylvania Bill Provides Sterilization.* Sterilization of criminally insane persons and individuals convicted of sex crime is provided for in a bill just introduced in the Pennsylvania legislature. The superintendent of any institution caring for such persons and two "disinterested" doctors would decide, under this measure, whether a person should be sterilized. The person who authorized or performed the operation could not be sued for the action, and no insane criminal convicted twice of sex crimes could be paroled without being sterilized.

*Appeals for Articles on Birth Control are Exposed as "Inspired."* The March number of *Hygeia*, published by the American Medical Association and edited by Dr. Morris Fishbein, tells of several hundreds of letters received, asking that it include articles on birth control. The number contains also a facsimile of a letter from Mrs. Margaret Sanger, president of the Birth Control Clinical Research Bureau, New York, in which recipients were urged to write to *Hygeia* asking for publication of articles on birth control.

"During the past few months," the article says, "*Hygeia* has received several hundred letters from persons, particularly in the eastern part of the United States, who have urged the publication in this periodical of articles discussing birth control from various points of view. Soon it became apparent that these letters were being stimulated by some agency which the writers failed to name. Eventually came a copy of the

propaganda now being circulated by the Birth Control Clinical Research Bureau asking those who received the letter to request such an article in *Hygeia*.

"*Hygeia* was established by the American Medical Association to educate the public in health. In fulfilling this purpose, it discusses medical progress, being careful in every instance, however, to indicate that which is established and that which is still in process of experimentation. The periodical contains a vast amount of material directed to students in the grade schools, the high schools and the colleges. In at least one State, arrangements have been made to supply *Hygeia* to every elementary school, where it is used as a part of the course of instruction in public health. It is not considered that discussions of devices for birth control are suitable to such an audience.

"At a recent meeting of the American Medical Association, the House of Delegates, which is the representative body of the organization, authorized the formation of a special committee to deal with the problems of contraception and to arrange for the publication in *The Journal* of the American Medical Association of articles which discuss 'disastrous results of false reliance on products for which misleading claims are made to the public.' The material published is thus available for reproduction in any periodical addressed to that part of the general public interested in birth control. There would be no reason, however, why a periodical reaching great numbers of school children and adolescents should carry this information to them or should discuss some of the highly controversial aspects of contraception as a social phenomenon."

According to Dr. Fishbein, less than 10 per cent of the persons who wrote to the periodical requesting that it devote its columns to birth control were actually subscribers to the magazine.

*Father, Six Children Have 294-Year*



*Record as Teachers in Britain.* A father and his six children have between them a teaching record of 294 years. All the children are alive.

The late Mr. Hanlon was head master of the Catholic school at Barnsley, Yorkshire, England, for 50 years. Here is the record of his children:

Sister Eustelle, just retiring after 40 years as director of the infant school at Norwich.

Sister Julie Joseph taught at Clapham, London, for 44 years.

Sister St. Magdalen, still teaching at Clapham after 38 years. These three are Sisters of Notre Dame.

Miss Mary Hanlon, retired as director after 42 years at the Catholic elementary school at Holloway, London.

Miss Frances Hanlon, still at the Holloway elementary school after 35 years.

Edward Hanlon, recently retired as director of St. Brigid's boys' school, Manchester, after teaching for 45 years.

The tradition is continuing. Edward Hanlon has a son and two daughters who are teachers, and a son studying for the priesthood in Rome.

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*Sterilization Plans of Nazis Condemned.* The exaggerations of the Nazi leader Rosenberg in advancing his theories with regard to sterilization were condemned at a meeting of the St. Lucas Federation of Hungarian Physicians. The sessions discussed the Encyclical *Casti Connubii* and the race question, agreeing that this latter must be considered from the Christian point of view as well as from the "purely scientific."

A manifestation against the totalitarian State theory developed at a meeting of the Pazmany Association of Hungarian Authors and Journalists.

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*Approval of Birth Control Disavowed by Cancer Society.* The American Society for the Control of Cancer has not officially endorsed birth control or birth control clinics or any activity other than the great problem of cancer, states C.

C. Little, Managing Director of the Society, in a letter to Miss Mary C. Duffy, Supreme Regent of the Catholic Daughters of America. The letter was a response to a protest made by Miss Duffy against the action of what she called "Birth Control propagandists" in interjecting a lengthy discussion of contraception at a state meeting in Camden, N. J., called to develop the "Women's Field Army for the Control of Cancer."

Mr. Little, in his letter, said he would do what he could "to see that there is not a repetition of the incident," then added that "we have had, from the start of the cancer educational campaign, such splendid and valuable support from the Catholic women of America that it would be a pity if the controversial topic concerning methods of birth prevention should, in any way, handicap our cordial relationships."

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*Bishop Thill Assails One-Day Divorce Law.* The Most Rev. Frank A. Thill, bishop of Concordia, has attacked as a "blatant disregard for the sanctity of marriage," the bill in the Kansas legislature to permit out-of-State residents to file for and obtain a divorce in this State on only one day's residence within its limits.

Protesting this "insult" to the institution of Christian marriage, Bishop Thill said: "Kansas is making desperate efforts to retain its good mark for Christian restraint and respectability in other matters less essential to decency in living."

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*Course on Marriage Arranged by Lawyers.* The Catholic Lawyers Guild of Chicago is arranging a program of lectures on canonical procedure in marriage cases to be delivered by the Rt. Rev. Msgr. G. J. Casey, Chancellor of the Archdiocese; the Rev. E. M. Burke and the Rev. J. D. Fitzgerald. The Guild is engaged in a drive to increase its membership from 500 to 1,000 members.







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